The Inquirer

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A "NEW" IMMORTALITY?

OUT of all the crowded and enthusiastic Assembly Meetings this year, one thing has *not* emerged—the "new theology" foreshadowed in the previous year's Essex Hall Lecture.*

Is not one of the most urgent tasks of liberal religion to delineate a liberal theology rather than avoid a theology altogether? Yet no one has yet taken seriously Whitehouse's suggestion that

> we must find a still deeper significance in the distinctively fertile notion of God as a Spirit to be worshipped in spirit and truth—a Spirit in which we literally, and not pictorially, live and move and have our being.

Nowhere is this task more urgent than in relation to one of humanity's deepest needs—Immortality. At the moment, those who reject on logical and scientific grounds the notion of a "separately-surviving-soul", run the risk of being classed as mere atheists and materialists in the absence of any philosophical alternative to the prevailing antiquated dualism. Yet a more cogent and satisfying immortality can emerge from taking literally the idea of a God "in whom we live and move and have our being".

Nothing "outside" God

We regard the past as that which is unalterable, and yet in what sense can it be so, unless it is experienced as such within some greater all-embracing Mind? On this basis our immortality would consist of continuing forever as a memory within the memory of God's mind—not as a memory of something that happened outside Him (for nothing could happen outside Him) but as a memory of something that happened, and was experienced as happening, within His own being. Our lives would persist in God's being, just as our memories of past events in our lives persist in ours. But whereas our human experiences come to an end, this categorically greater and all-inclusive Experience never ends but only goes on being continually enriched by the lives which are lived within it.

I only know I cannot drift
Beyond his love and care

wrote Whittier, and how much nearer to God could one get than by being one of the very constituents of His being? What deeper or more abiding immortality could one require?

"Traditional" Immortality

Admittedly one could not meet one's loved ones as one knew them on earth (in what shape or form could we ever meet them again, anyway?) but we would be together with them forever "in the silent memory of God". Does not immortality conceived as "wanting to hang on to this existence forever" seem, by comparison, narrowing, limiting and unsatisfying? Indeed there is every logical, scientific and moral reason against this traditional conception. The notion of a "disembodied consciousness" is inherently self-contradictory, it flies in the face of every known science, and it is so *self*-centred.

Of course no one wishes to die prematurely with some of the main possibilities of one's career unexploited, or one's dearest purposes not put into effect. But this wanting to live forever, is a desire that does not usually occur to wise healthy persons at the height of their powers. Therefore at the end of one's days when one has done for life what one individual can, when all one's capacities have reached fruition, and one's contribution to the cosmic treasures of experience has been completed, why is it not considered perfectly natural to lie down, peacefully content to die, in the faith that one is about to take one's final place in the immortality of the Divine recollection?

Such a faith would give real confidence in the face of death, for it would mean that all our contributions to the life of the Universe had not been in vain. They may "seem to have "perished", but they would "live for evermore" in the supremely personal life of God.

"Using" Religion

Religion has too long been used by its devotees as a machine for engineering their own personal continuity. But the essence of religion is to do God's will, not our own. "It is more blessed to give than to receive", more blessed to give our lives to enrich God's life and immortality, than to receive the doubtful "reward" of the inflation to all eternity of our own narrow egocentric existences.

It is a hard lesson to learn—that "God is more important than we are". But it is the truth that alone can make us free.

(Contributed)

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* "Towards a New Theology," S. P. Whitehouse, M.A., B.Litt. Essex Hall Lecture, 1960 (Lindsey Press) 2/-

THREE HUNDRED YEARS

(Taken from a pamphlet issued by the General Assembly of Unitarian and Free Christian Churches.)

"THE story of the Unitarians," runs the wording of a poster recently produced by the General Assembly's Publicity Department, "may be said to begin in 1662 when nearly 2,000 clergymen were ejected from the Church of England". The words "may be said" are of crucial importance; without this qualification the statement would represent a major historical blunder.

Many people make the mistake of thinking that the Two Thousand were ejected for heresy—for denying the doctrine of the Trinity. Nothing could be further from the truth. They were without exception convinced Trinitarians; indeed, only a few years previously some of them had criticised Cromwell for his leniency towards the Unitarian John Bidle.

If the ejected were not Unitarians, who were they ? They certainly were not Quakers or Baptists, for these were already outside the Established Church. Nor were they for the most part Congregationalists (or Independents as they were then generally known): fewer than two hundred are thought to have belonged to this party. The great majority of the ejected would probably not have subscribed to the doctrine of the complete independence and autonomy of each local church.

Most of those who left the Church of England in 1662 may be described as "Presbyterians". This term must not be taken too literally; they did not adhere strictly to the form of ecclesiastical polity that had been established under that name in Scotland. On the eve of the ejection "Presbyterian" was merely a convenient term by which to describe those puritans within the Church who, although they had been out of sympathy with the Independent policy of Cromwell, had much enjoyed the freedom from episcopal interference which his régime had afforded them. They were almost invariably moderate men like Richard Baxter—men who were loyal to the Crown and not given to making hasty and hot-headed decisions. They loved the Church of England with its traditional dignity and order and its historic ties with land and people. They detested the very thought of schism, regarding catholicity within the Church as infinitely preferable to separation from it.

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By May, 1662, however, it became clear to many Presbyterians that separation was inevitable; for that month saw the passing of the Act of Uniformity. This Act, which was to come into force on St. Bartholomew's Day that year, was highly distasteful to many clergy. In the first place, it made compulsory the use of the new Book of Common Prayer, which retained most of those features of the earlier Book to which the puritans had always objected: in particular it made obligatory the practices of kneeling at communion and making the sign of the cross at baptism. Secondly, it required the immediate re-ordination of all clergymen who had not been ordained by a bishop: to many of those who, following the abolition of episcopacy in 1647, had been ordained by their fellow ministers this requirement was quite unacceptable because it cast doubt upon the validity of their previous ordination. They refused to believe that bishops had any magical powers in these matters: indeed, many of them saw no practical necessity or scriptural authority for the existence of an episcopal order. Moreover, they were very much afraid that the restored bishops would impose restrictions upon the local incumbent's freedom of action in his parish.

The framers of the Act of Uniformity expressed the hope that its provisions would be accepted by "all sober, peaceable and truly conscientious sons of the Church". It was a vain hope. While there were among the Presbyterians a number of Vicars of Bray who swallowed their scruples and remained in the Church, a large proportion of them felt that to do so would be to degrade themselves in the sight of God and men. The result was that on 24 August, 1662, nearly 2,000 clergymen resigned their livings and "for conscience sake" went out into the wilderness. Many of them hoped that they would one day be able to return to the fold of a reformed Church of England, but time was to prove their hopes unfounded; nonconformity had become a permanent feature of English religious life.

Looking back over three centuries we today cannot fail to feel profoundly moved by the memory of these courageous men, who, with so little hesitation, renounced so much—the security of an established profession, the dignity of a recognised place in society, the privilege of devoting all their time and talents to the service of the Lord. The history of our country has no more dramatic example of mass self-denial. We can indeed be proud that it was by such ministers that our earliest congregations were served. The unimpeachable integrity of these men, their unshakable loyalty to conviction and their unswerving faith in the ultimate triumph of truth form part of our living spiritual heritage. Such things are to us and will be to generations yet unborn a never-failing source of hope, encouragement and strength.

THE CHOIR

THE choirmaster of the average Unitarian Church Choir who bought this book* in the hope of finding simple instructions for getting the best out of his dozen of rather promiscuous voices, would probably feel disappointed. Discovering its standards he would conclude: "They are high, I cannot attain unto them."

But if he bought it for stimulation in his impossible task of attaining true musical and religious satisfaction from his choir at every service, he would certainly find much to stimulate. It is the work of a true musician and a religious man. The first chapter is entitled "Priesthood and Prophecy." The third is entitled "Breath and other matters." These titles proclaim a mind touched with a sense of the divine, and concerned with efficient practical method. The second chapter is about speech, and contains much analysis that one may not agree with at all. But agreeing or disagreeing, one is impressed by the continued aim throughout the book to secure perfect rendering of music and words for the glory of God. And so many of the observations and suggestions are thoroughly helpful, with references for more detailed study.

Many choirmasters will be interested to discover why the author believes that a mixed choir is preferable to a male voice choir for singing the praises of God. They will find a wealth of quotations from all manner of writers, from Walt Whitman, Emerson, and Dean Inge, to Stanton Coit and Dorothy Sayers. If any one had the opportunity to take on a well-balanced and keen choir, he would find this book most valuable on many occasions. But whatever the material we have to deal with, the book will give some ideas to work with. Your own choirmaster would no doubt be glad to be presented with a copy.

A.W.V.

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* *The Selection and Training of Mixed Choirs in Churches, by C. Cleall. Independent Press Ltd. 9/6.*

A Visit to Hucklow

Sir: The concern felt for the Holiday Homes, Great Hucklow, by your correspondent (April 15th) will presumably be answered by those more closely connected. May I describe and recommend an experiment which was very highly successful ? Following arrangements made at our annual meeting, twenty-one of our members left Southport in five cars on April 15th to spend a "congregational week-end" at Hucklow. No services were held in our own church, but we were able to join the worship and fellowship of the Old Chapel and the Rev. Donald Dunkley. The whole week-end was very successful indeed, and Hucklow has gained new friends of all ages, and there is every possibility that some of our number will be able to stay for longer periods.

Important though voluntary contributions may be, Hucklow's greatest need is for more long-term guests, and it can be recommended with confidence to all our friends, Unitarians and otherwise.

As a start we heartily recommend the "congregational week-end" as a means of introduction. Competition for week-ends is keen and our arrangements had to be made well in advance. Increased publicity could have the same effect on holidays and now is the time to book for this summer.

Hucklow deserves its success and our 21 members thoroughly enjoyed themselves.

Southport.

J. G. A. Walker, Hon. Secretary,
Southport Unitarian Church.

UNITARIANS AND INDIA

by Arthur Peacock

ON an autumn afternoon in 1947 I took two well-known American ministers to the London School of Economics to meet the late Professor Harold Laski with whom they were anxious to discuss questions relating to the British Labour movement. It was a memorable occasion for me and one not without surprises. Harold Laski was a man who had not only the scholar's gift for quick and wide reading but also for rich and stimulating conversation.

The American visitors expected to get going with their questions as soon as formal introductions were over. But it was the Professor who took the initiative in conversation and questioning. He did not begin by asking the Americans what they thought about the Lord Mayor's Show which they had just seen or about their first reactions to post-war England. His opening questions were about Kierkegaard. He had been reading him and also various books indicating the then neo-calvinistic interest in the Danish philosopher. He plied our guests with questions. This was something they had not anticipated. Nor indeed had I.

But once the philosopher was finished with, Laski with characteristic graciousness offered to answer any questions on British politics that the ministers might like to address him. One of these I have remembered always for time has shown how right was Laski's judgment on this particular issue.

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He was asked what was in his opinion the most imaginative act taken by Clement Atlee during his Premiership. Quickly the Professor answered: " The decision to terminate British rule in India and to send out Mountbatten to replace Wavell as the last Viceroy ". Laski contended that the appointment of this member of the Royal family by a Labour Prime Minister created a deep impression on India's leaders and one which became strengthened as later they came to realise the understanding of them and their ways which both Earl Mountbatten and his wife possessed.

The American ministers asked also if Laski did not fear that as soon as Britain departed the Soviets might enter and that the country would become subject to Communist leadership. His reply was that he did not think so. Too many of the men who would exercise influence in the New India had been trained at the London School of Economics for that to happen. A smile came upon the Professor's face as he made reference to the institution that he served and at the time we thought it was just one of his amusing quips. At this distance of time we can see how right he was.

But not even he, as he sat there that November afternoon talking to us, could have foreseen that by 1961 it would be possible for Her Majesty the Queen to visit India as Head of the Commonwealth and receive the tremendous ovation recently reported in the Press. Nor that when came the death of Lady Mountbatten the tribute on British radio to her outstanding qualities of public service should come from India's most distinguished daughter, Mrs. Pandit, High Commissioner in London.

None of us can ignore the existence of dark pages in the story of British rule in India. None of us could have been surprised if some of the leaders of New India felt bitter and angry towards us because of the treatment received in days when they were fighting for the freedom of their country and were being both opposed and imprisoned.

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That there is neither bitterness on one side nor resentment on the other is due in no small measure to people of vision in both countries who over the years worked for Anglo-Indian friendship. Not a few of those who went from England to serve either in the Indian administration or in commerce got to love India, its people, its art, its culture, its religions. Not a few of India's most distinguished sons who came to the West realised that there was much to be gained by their country from the West and that its great hope was in the best of its ancient tradition being integrated with the best of modern learning.

Among the first to recognise this in the early years of last century was Rammahoun Roy, founder of the Brahmo Samaj. In days when India was struggling for freedom Rammahoun Roy was forgotten since it was the then living Ghandi who provided the inspiration for that time. But now in a changed situation India sees more clearly and appreciatively the greatness of this outstanding reformer whom it calls now " the father of modern India ".

Among Roy's many contributions to reform was his insistence in his " Letter on English Education to Lord Amherst" that as Indian educational institutions developed provision should be made for teaching Western sciences.

His plea was for teaching of Mathematics, Natural Philosophy, Chemistry, Anatomy, with other useful sciences. This was made twelve years before Lord Macaulay's famous minute urging the establishment of schools in which the English language might be well and thoroughly taught to the Indian people. There can be no doubt that the pioneering efforts of Roy, Macaulay, Bentinck and David Hare contributed largely to the fact that when a century later the transfer of political power was brought about there was none of the tragic happenings such as marked the Congo independence recently.

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But at this time when it is appropriate to look at the changed situation in Anglo-Indian relationships it is fitting that we call to mind the contribution of Unitarian men and women. Mary Carpenter of Bristol was closely identified with the work of Rammahoun Roy. Sir William Jones, a well-known 18th-century Unitarian layman learned Sanskrit, Urdu, Arabic and other oriental languages so as to translate Asian and Persian literature. He founded the Asiatic Society. Sir Edwin Arnold, a member of Essex Church congregation at Kensington, during his Indian service made himself familiar with Asian literature, was responsible for a translation of the Gita, and, of course, among other things the widely known epic poem " The Light of Asia ", which reveals so beautifully the spirit of Buddhism.

At Oxford, Professor Estlin Carpenter pioneered the comparative study of religion, helped to found the Pali text Society and made studies of the great Asian religions. Dr. L. P. Jacks during his Principalship of Manchester College brought India's great sons Radhakrishnan and Tagore to Oxford and in more recent years there have been valued contributions in different fields of Anglo-Indian service by Magnus Ratter, Margaret Barr and Reginald Sorensen; the latter's association with the struggle for Indian freedom earned him the title " the member for India ".

Unitarians tend to be a modest people who either quickly lose sight of or remain peculiarly indifferent to the contribution made in various fields of life by their own folk. We do well though to remind ourselves of what has been accomplished in the realm of Anglo-Indian friendship in the past because of the many opportunities for service that it offers us now.

AN EXCELLENT BOOK ON DEPTH-PSYCHOLOGY

The revolution that has taken place within the past decade or so in the understanding of mental health is one of the most humane advances of modern times. Apart from the alleviation of suffering it is creating a new understanding of that much abused word " love " in its social context.

Mr. Albert E. Hughes in " Mind, Motive and Will " (Thorsons, 20/-), has written an informed yet simple introduction to the subject in which he describes the theories of Freud and Jung in particular, with a mention of Albert Schweitzer's belief in the will to live and reverence for life.

Unlike many other popular introductions to what is now called depth-psychology Mr. Hughes' book is written with admirable balance. The reader can obtain an introductory view of the subject without encountering attractive theories about a quick way to mental health.

The book can be thoroughly recommended. At the end there is a long bibliography for further reading. L.E.K.

LAYMAN'S DIARY

April 22. When Arnold Wesker's play *Roots* was published recently as a Penguin, I felt it my duty to try to read it, as the critics had hailed it as one of the most significant English plays written since the war. But I soon got stuck in the thick Norfolk accent of the dialogue, and—blust !—after about ten pages I put the book away. I wasn't able to see the London production, but the play is now being presented by a good touring company, and it was at our suburban theatre this week. On the stage, it comes to life remarkably well, and I can now see why the critics were so enthusiastic. The theme is the perennial one of the importance of communicating, connecting, *building bridges* between people and ideas, and Wesker skilfully conveys this, even though the action never moves outside the two farm cottages which form the only setting. Unlike the protagonists in many recent plays, the central character, Beatie Bryant (well played by Patricia Denys, a name new to me), does not mope and gloom; she wants to wake up her family and her society, to get them to talk more, think more, listen more, and the final curtain comes down on a scene of action, and, what is more, of hopefulness.

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April 23. Tonight's Epilogue on BBC television was a reading, with comments, of John Donne's poem, *Hymne to God, My God, In My Sickness*, done by a Cambridge don, T. R. Henn. Put like that, it sounds like a dry exercise in Eng. Lit., but in fact it was a rare gem of the art of broadcasting. The poem was written by Donne shortly before he died, and Mr. Henn, supported by the music of Purcell and some fine drawings by Ruth Bribram (another new name to me) spoke quietly, almost lovingly, of the universal significance of dying—a concept which he infused, as it were, with a spirit of all-embracing hope. It was a recording, so perhaps it may be given again before long.

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April 24. It was Jamie's and Gordon's Speech Day tonight, and we went along to see Gordon receive last year's "O" level scroll, and to listen to the guest speaker talking about Life. Shades of Gussie Fink-Nottle ! He went on for rather a long time, but one or two of the things he said have stuck in my mind (to what good purpose, I find it hard to say). Life, he told the assembly, means Becoming, Belonging and Believing. And he told a story about someone who rang up the General Secretary of the Y.W.C.A. at four o'clock one morning to ask what time it was: the point of the story was that the man thought he was speaking to the Y.M.C.A. And he recited a little verse (the guest speaker, that is):—

I put my hand upon my heart
And vowed that we should never part;
I wonder what I would have said
If I had put it on my head !

To paraphrase Sir Edward Grey on foreign affairs, Speech Days are very enjoyable except for the speeches.

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April 28. Yesterday the British Council of Churches, meeting in Dublin, received from their International Department a 48-page report called *The Valley of Decision: The Christian Dilemma in the Nuclear Age* (2s. 9d., post free, from B.C.C., 10 Eaton Gate, London, S.W.1). The booklet is the work of one writer, Canon T. R. Milford, but it is based on some thorough group-work by about a dozen men and women; the writing is very honest and very readable, and the theological approach is liberal, in the main. It would do very well for a church discussion circle on nuclear war; indeed, the last three pages give a list of 33 questions ("How do we know when 'the few' are right and when they are cranks ?"; "Who were the percipient 'few' between the two World Wars ?"), and these questions have been framed with as much care and humility as the text itself. I don't think anyone could read this searching work without feeling the need to pull up his own preconceptions by the roots and have a good look at them before he replanted them. The last question is "After study of this pamphlet, what do you propose to do ?"

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April 29. We assembled at Essex Hall today to welcome our new London District Minister, the Rev. E. D. Davies, who has decided (after much heart-searching, as he told us) to move from the satisfying care of a single congregation at Unity, Sheffield, to the complex problems of maintaining the Unitarian witness in London and the Home Counties. It was a large gathering, and we met in a hopeful spirit. It was good to see such a number of young people, and to hear their welcome to Mr. Davies so graciously voiced by Gillian Waddington. I only wish there had been more of the twenty-fives to forty-fives there, as the Rev. Magnus Ratter said, in his charge to the Assembly, "the church should be more than a centre for youth or a sofa for septuagenarians".

Anyway, we are mighty lucky to have attracted Mr. Davies to the South, and we wish him a long and fruitful District Ministry.

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While we were meeting, followers of the "Committee of 100," led by Michael Scott and Arnold Wesker, were sitting on the roadway in Whitehall and being courteously removed to Bow Street in Black Marias. As with the caucus race in *Alice*, everyone won and everyone got prizes—not least the police and magistrates, who seem to have behaved with great restraint and humanity. (Two well-known actors, for instance, were given bail in time for them to appear as usual at their 5.30 *matinee* in Shaftesbury Avenue.) What troubles me about this resort to civil disobedience is that every argument that can be used in its favour can also be used to justify the antics of the Mosleyites and the "Empire Loyalists". Where is it going to stop ? And who really believes that the Government is likely to modify any part of its policy because people sit down in Whitehall ? In a parliamentary democracy you get things done by persuading a sizeable number of members of the political party supporting the Government that your proposals are right. If I were a C.N.D. organiser, I would be studying the psychological make-up of Tory rebels, not that of police constables and metropolitan magistrates.

THE SPIRIT OF PRAYER

ETERNAL Lord of truth and love, we place our life before thee that in thy light we may know its meaning, and in thy wisdom find the paths we are meant to follow. To us comes daily the news of man's life in the world; of men at strife for great causes and small, of men at peace enjoying the fruits of peace, of men destroying the beauty of nature, of men creating new beauty of art and song and the truth of words. In ourselves we find the same conflicts and uncertainties and we would, if only for a moment, rise from among them to the vision of something clear, higher and surer, to give meaning to our striving and a new incentive to our hearts.

Thou, O Lord, art far above us, beyond the names we give thee, greater than the highest word, surer than the deepest sense of conviction, more true and perfect than all the ideals we hold up to ourselves: and we are glad that there is this unnameable, unutterable reality giving value to our days and beckoning us beyond the life of days to the life of eternity.

We pray, O God, for all who need some sense of thy presence; we pray for them not in expectation of some marvellous intervention from above, but in the conviction that their cry of need will bring thee to their side in the responding compassion of others. We pray for the leaders of men that they may look beyond the immediate hope and fear and act out of a true vision of righteousness and truth. We pray for all oppressed people, all victims of man's prejudice and indifference, and through our prayers we would become more able and willing to live for others in the ways that lie nearest to us now. Make us instruments of thy love, O God, here and now.

IT OCCURRED TO ME

By Muriel Hilton

WE have more leisure than ever before, so many wonders accompany our day, and yet we do not find time to respond. We are all apt to become more and more superficial seeing too much and too much. A friend of mine who had a fortnight in hospital recently said that she was almost overwhelmed by the colour and loveliness of the life to which she returned. It was all worth it, she said, to have such a fresh look after. She had had a retreat, and the space had given her new eyes. Well, none of us want to have spells in hospitals, but we might exert more discrimination in what we put into our leisure time, and how we use our senses.

Helen Keller once said that it would be a good idea if everyone for a few days in their early adult life should be deprived of their sight and hearing. Just for a few days. Darkness, she said would make us appreciate seeing; silence would teach us the joys of sound. And she once wrote:—

> " I who cannot see can give one hint to those who can see. Use your eyes today as though tomorrow you would not be able to see at all. And the same method can be applied to the other senses. Hear the music of voices, the songs of birds, the mighty strains of orchestras as though for the last time. Touch each object as if tomorrow you would not be able to touch. Smell the perfume of flowers, taste with relish each morsel as if tomorrow you would not be able to smell and taste again."

They are true words, but it needs " space " to follow her advice.

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I heard of a music-lover, who, before going to a concert always " tuned herself in " beforehand by playing a few chords on her piano, listening intently to them. Before a service of worship those present should attune themselves to the silence as a preparation for what is to follow, and indeed before all great occasions there should be a prelude or preparation. How should we meet the coming Spring ? A poet sings of the idea of preparation:—

" Prepare thy heart, for news I bring
Of whispering promises of Spring."

Prepare thy heart ! We all have our own ways.

Recently I have been re-reading some of Traherne's " Centuries of Meditations " and I wonder could any literature be more worth reading, especially at this time of the year when there are drifts of snowdrops in the gardens and the golden chalice of the crocus is flowing above the rain-sodden earth. For sheer radiance and happiness there is nothing to equal them. Traherne retained the unclouded vision of the child who sees everything with a newness of response, with that magic which keeps the world perpetually young. He loved life with the whole of his being; he was a mystic with his feet planted solidly on the ground enjoying life in its many aspects, tasting its many sweetnesses. I love his use of the word " sweet ". One feels he really tasted the sweetness of which he writes. " The green trees when I saw them first through one of the gates transported and ravished me. Their sweetness and unusual beauty made my heart to leap." What is wonderful about his meditations is that they can be shared by all . . . They are accessible to the child-like in heart, refreshing as draughts of country air, clear as the brook running freely in the sunshine. Paradise is here, in the here and now, and he said in the third Century of Meditations, " It needeth but a sense of God to inherit all things ".

L.D.P.A. Induction Service of Rev. E. D. Davies.—A good deal has been written in the past about " The London Problem ". It took a very different turn on Saturday, April 29, for at Essex Hall then it was not a question of empty pews but of finding more chairs for the many people who had come for the induction service of Rev. E. D. Davies. Not only were there ministers and representatives present from most of the Churches in the London and South Eastern Province, but there were also visitors from distant places including the Secretary of Unity Church, Sheffield, where London's new minister has served during the last eleven years, and Miss Ada Short who came all the way from the High Peak for the occasion.

The induction service was conducted by Mr. J. W. Robbins, President of the London Lay Preachers' Union. Following the traditional pattern of such services after the opening hymn, prayers and reading, the charge to the District Minister was given by Rev. Peter Godfrey of Altrincham.

Mr. Godfrey spoke of the pleasure it gave him to participate in the service because of his debt to Mr. Davies's ministry during the years he was a student at Sheffield University. He spoke of the influential ministry which Mr. Davies had exercised there and of the love and affection felt for him by his people. Mr. Godfrey spoke too of the different nature of the ministry into which Mr. Davies was now entering, of qualities to be required and hopes to be entertained.

It was the Rev. Magnus Ratter, minister of All Souls', Golders Green, and District Minister in the difficult period of 1944-49, who gave the charge to the congregations. In his own distinctive language, known so well to London Unitarians, Mr. Ratter stressed the responsibilities of the individual members of the different congregations and of the help and service needed from them in support of the new District Minister.

The new District Minister then performed his first official task in the Assembly by announcing the final hymn, and when it was sung he gave the Benediction.

Tea was served by the members of the Women's League. Then came the Welcome Meeting presided over by Mrs. Amy Long who spoke of the joy felt in the Province at Mr. Davies's acceptance of the call. For the General Assembly Miss Margaret Stevenson gave greetings and recalled her family association with Mr. Davies's congregation at Unity, Sheffield. The Secretary of that church who had come specially from Sheffield for the induction service brought the good wishes of his church members and told of the friendship felt for Mr. Davies and his wife, and of how they realised that their loss was London's gain, and how they wished the new ministry every blessing. For London's young people Miss Jill Waddington, whose father held the District Minister's office until his recent death, spoke and related how YPL members knew Mr. Davies and his family already for they had met at youth gatherings and Hucklow.

And so, to such greetings the Rev. E. D. Davies responded, indicating his appreciation of the welcome given him already by friends in the churches, of the kindness and help he had received particularly from Rev. Walter and Mrs. Long, and the pleasure with which he was looking forward to opportunities of meeting London members and serving the churches.

Strand Unitarian Congregation, London

Forty members have now been enrolled by the Strand Unitarian Church since January 1st. Many had no previous connections with Unitarianism.

A personal message to the Church has been received from Mr. Adlai Stevenson.

On April 23rd a programme of music was arranged after the Service by Wendy Boatman, L.R.A.M. Others taking part included Catriona Gordon (Soprano), Margaret Murray (Piano) and Michael Hirst (Flute). The final item was the Trio Sonata for Flute, Violin and Piano by Bach. Sir Adrian Boult (Church President) presided and expressed the appreciation of the congregation to these young musicians.

In keeping with the missionary policy of the Church, the Rev. Robert Tayler has held two Services in caravans at a S.E. London site. These were attended by people who had no contact with organised religion. Mr. Tayler baptised three children and one adult. Pictures of the ceremony appeared in two newspapers.

Arthur Gregory

Arthur Gregory died on April 20th at the age of 70 after a long and distressing illness, borne with cheerful patience and courage. He belonged to a family long indigenous to Chowbent Chapel, Atherton. There was scarcely a side of the life of the Chapel in which he was not at some time or other devotedly active, like his father and mother before him: Sunday School, choir, Men's League, social and recreational events. The members' affection and appreciation was shown in their recognition of him, even in what they knew to be his last and fatal illness, as their beloved chairman of Chapel Committee and Trustees. He had a great vein of humour, and was one who loved " the cool sequestered vale of life "; personal ambition and aggrandisement had no lure for him, but he stood firm for spiritual values, the worship and service of God, and true human fellowship, though he preserved profound reticences. He made his contribution to these things through his own place of worship, where his heart and soul were, and in the wider field of our movement, particularly through the national Men's League and the Hucklow Holiday Homes, in the administration of which he held high office. He left no close relatives, but was lovingly cared for by the family of his wife, who died in 1955. The funeral service at Chowbent Chapel, followed by cremation and interment of the ashes, was conducted by the Rev. Kenneth Twinn.

K.T.

Correspondence

Letters should be addressed to the Editor, "The Inquirer" 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

"The Inquirer" in Italy

Sir: Travelling in the train to the G.A. meetings at Manchester I had a pleasant surprise, on opening the March number of *Dio e Popolo* (one of the organs of the "Young Italy" Mazzinian movement) to see a translation of my *Inquirer* article on the Ecumenical Movement towards Church Union, and on the Meeting between the Pope and the Archibishop.

The translation was incorporated in an article by Giuseppe Valle. I quote some of his own remarks, to show how close is the affinity between the outlook of this gallant little movement and our own:—

"The initiative of the present pope cannot but have our commendation; but to us it seems that the time is mature for a more ample approach to all men, to offer them not a single ecclesiastical organization, not a formal disciplined union under a pontiff, but a union in the spirit of truth, with respect towards the thought of all.

"The world is aware of the unity of scientific truth, but there is no pontiff in science.

"The world appreciates the beauty of art, and understands also the art of other ages and peoples, because art is one, beauty is one. . . .

"So truth is one, diverse though its interpretations may be. . . .

"In the heart of all there is a love that vibrates in common with the one love of God; in the mind of all a ray, more or less strong and clear, from the Universal Mind. . . .

"God has not spoken one time only to one sole people, but speaks always—speaks now—to all the people of the world."

Lewes Yours, Basil Viney.

Christening—and the Assembly Meetings

Sir: In his always-interesting column "A Layman" asks about the christening service. Formerly in Ulster many children were baptised in their own homes. Our own practice is to make baptism part of the regular Morning Service. I step down from the pulpit to welcome the christening party immediately after the sermon. In the address the child is received into the Christian fellowship of the Church in the presence of the Sunday School scholars and the whole Congregation. The Service concludes with the singing by the Choir of "The Lord bless thee and keep thee" in Lowell Mason's arrangement, an act which, as "A Layman" implies, is most effective and moving.

By general consent, this is an inspiring and unifying Service. Another is, of course, Communion. At this twelve of our laymen, sitting with the minister at a long table below the pulpit, partake of the elements and then carry them to the rest of the Congregation, returning to the table for the final prayers and Communion hymn. This is the most impressive form of Communion Service that I have ever attended. As Mr. Norman Blake observes, Communion is a real "sacrament of unity", and it is felt to be so, taken in this way, again as an integral part of the Morning Service.

Whilst writing, may I add how much I enjoyed the meetings of the Assembly this year and congratulate our Manchester friends on the success of their well thought-out arrangements? The two exhibitions of books and plate, historical documents and pictures in Rylands' Library and the Literary and Philosophical Society's rooms were admirable, and the organisers are to be warmly congratulated on bringing together such treasures for our delight.

One reflection on some of the utterances from platform and floor occurs to me. It is that we always seem to escape a dull uniformity but that we also tend to underline our differences. As Charles Wickstead said in his Essex Hall Lecture, "In our intellectual, and, in a certain sense, in our moral life, we are in danger of degenerating into sportsmen who hunt (truth) for the sake of hunting, not for the sake of the quarry." There is a religion of time, but there is also a religion of eternity. And to this the Rev. Charles Easton's Closing Address pointed us. Rationalism (*pace* Mr. Bartlett) may take us far, but without the element of mystical faith and love, we shall never "arrive".

Yours, John McLachlan.

First Presbyterian Church, Belfast.

A New View of the Ministry

Sir: I would like to suggest that our present shortage of clergy may be alleviated by creating a class of full-time lay officers. I am by no means advocating anything new, since the first martyr for the Christian cause was Stephen—who was, not a preacher, but a deacon—a *professional* lay worker.

What is our present position in relation to the succession among the clergy? This—that so few candidates are coming forward for the ministry, that the General Assembly is (very wisely) looking around for some older men with business experience to swell the depleted ranks. But if such are not forthcoming, what then? Or if persons can be found who, indeed, are devoted to the Unitarian cause, but not gifted specifically for the ministry, what then?

It is a commonplace that individual clergymen vary in ability: some are good pastoral workers, some are good organisers, some can even preach. Some, indeed, have all of these qualities and more besides. But, as a rule, one does not lay stress upon business acumen when selecting a minister or a candidate for the ministry—and this is significant, since, frequently, the only full-time staff of a particular church are the minister and the caretaker. And, by virtue of their being on-the-spot full-time workers, they tend to become loaded with much of the business side of church life.

Now, is this entirely advisable? Granted a full-time minister is necessary (if you can acquire one), and a caretaker working regular hours is desirable; but why not full-time secretaries, treasurers, youth leaders or executives? In fact, does not our church polity frequently place more real authority and responsibility into the hands of the part-time officers of the church, rather than the full-time clergy?

Is this idea practicable from the churches' viewpoint? Certainly. One or two churches are sufficiently endowed and sufficiently enlightened to see the possibilities of, say, a full-time, well-trained, devoted youth leader, besides the full-time minister (who we presume to be adequately salaried himself). Other churches may be entirely without a minister. Such churches could seriously reflect whether a full-time clergyman would necessarily be a greater asset than, say, a trained organiser with management experience, or a competent secretariat.

Could volunteers be found for such service? A genuine objection would be that old and familiar bogey—low salaries. Nevertheless, there are devoted men and women who would suffer much for the opportunity to work among youth full time, and, as for the financial or managerial geniuses who could earn really big money in industry and the professions, they at least can be expected to appreciate that increased salary will be closely related to the success attendant upon their efforts for the church.

These are difficult days for the ministry. To meet the present emergency, it is essential that we leave no sizeable stone unturned—you know the saying, "God helps those who help themselves". The General Assembly has taken a good lead in appealing for a class of able persons with business experience to train for the cloth; it therefore becomes the rest of us to bring forward fresh ideas and schemes to lighten this particular problem.

Leicester. Leslie Weston.

SENTENCES, COLLECT AND A PRAYER

Compiled from Tagore's *Gitanjali*

Sentences

We ask for a moment's indulgence to sit by Thy side. The works that we have in hand we will finish afterwards.

Away from the sight of Thy face our hearts know no rest nor respite, and our work becomes an endless toil in a shoreless sea of toil.

Now it is time to sit quiet, face to face with Thee, and to sing the dedication of life in this silent and overflowing leisure.

Collect

When the heart is hard and parched up, come upon us with a shower of mercy.

When grace is lost from life, come with a burst of song.

When tumultuous work raises its din on all sides shutting us out from beyond, come to us, O Lord of silence, with thy peace and rest . . . .

When desire blinds the mind with delusion and dust, O Thou holy one, thou wakeful, come with thy light and thy thunder. Amen.

Prayer

This is our prayer to thee, O Lord—strike at the root of penury in our hearts. Give us the strength lightly to bear our joys and sorrows. Give us the strength to make our love fruitful in service. Give us the strength never to disown the poor or bend the knee before insolent might. Give us the strength to raise our minds high above daily trifles. And give us the strength to surrender our strength to thy will with love. Amen.

THE CALENDAR OF THE CHURCHES

SUNDAY, MAY 14, 1961

Aberdeen, Unitarian Church, Skene Street, 11 and 6, Supply
Aberystwyth, New Street Meeting House, 11, Supply
Ainsworth, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. Gill
Altrincham, Dunham Road Chapel, 11 and 6.30, Rev. P. B. Godfrey
Astley, Unitarian Chapel, Manchester Road, 6.30, Supply
Bath, Trim Street Chapel, Unitarian, 11, Rev. Sidney Spencer
Belfast, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
Belfast, First Church, Rosemary Street, 11.30, Mrs. J. D. McLachlan, 7, Mr. J. M. Kennedy
Bessels Green (nr. Sevenoaks), Unitarian Church, 11, Mr. S. R. Martin
Billingshurst, Free Church, High Street, 11, Dr. A. D. Belden
Birkenhead, Unitarian Church, Clive Road, 6.30 (May 21), Rev. Maurice Johnson
Birmingham, Church of Messiah, Broad Street, 11 and 6.30, Rev. Gordon Stuart
Birmingham, Waverley Road, Church and Hurst Street Mission, Small Heath, 6.30, Rev. Joyce Hazlehurst
Blackpool, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. West
Blackpool, South Shore, Lytham Road, 11 and 6.30, Mr. Frank Lowe
Bolton, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. E. Shirvell Price
Bolton, Unity Church, Deane Road, 10.30 and 6.30, Rev. Arthur J. Long
Bolton, Walmsley, 3, and Halliwell Road, 6.30, Rev. Kenneth Wright
Boston (Lincs.) Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
Bournemouth, Unitarian Church, West Hill Road, 11, Rev. S. P. Whitehouse
Bradford, Broadway Avenue, 3.15, Rev. D. Dunkley
Bradford, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
Bridgwater, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Rev. Wm. Millar
Bridport, Unitarian Chapel, 11, Vacancy
Brighton, Christ Church, Unitarian, New Road, 11 and 6.30, Rev. John Rowland
Bristol, Lewin's Mead Meeting, 6.30, Rev. A. H. Birtles
Bristol, Oakfield Road, 11, Rev. A. H. Birtles, 6.30, Mr. R. L. Nicholson
Bury, Bank Street, 11, Rev. F. W. Barr
Cambridge, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
Cardiff, The West Grove Unitarian Church, 6.30, Rev. T. J. Jones
Chatham, The Church of the Great Companions, Hammond Hill, 3, Mrs. Inge Hyde
Cheltenham, Bayshill Unitarian Church, Royal Well, 11, Sunday School, 6.30, Rev. John M. Quirk
Chester, Matthew Henry's Chapel, Trinity Street, 11, Rev. E. H. Shaw, 6.30, Rev. W. J. McEldowney
Chesterfield, Elder Yard Chapel, 10.45 and 6.30, Rev. A. W. Vallance
Chowbent Chapel, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn
Coventry, Great Meeting House, Holyhead Road, 11 and 6.30, Rev. E. H. Morris
Crewe, Free Christian Church, Beech Street, 6.30, Supply
Crewkerne, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. Dickin
Croydon, Free Christian Church, Friends Road, 11, Rev. K. Kirkby
Denton, Wilton Street Chapel, 11, 2.30 and 6.30, S.S. Anniversary
Derby, Friar Gate, Unitarian Chapel, 6.30, Supply
Ditchling, Old Meeting House, 10.45, Rev. Basil Viney
Doncaster, Free Church, Hall Gate, 11 and 6.30, Rev. Alec L. Findlow
Dover, Adrian Street, Unitarian Church, 11, Sunday School, 6.30, Rev. Philip C. Whiteman
Dublin, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
Dudley, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. N. Kirkham
Dukinfield, Old Chapel, Chapel Hill, 10.45 and 6.30, Supply
Dundee, Unitarian Church, 53, Constitution Road, 11, Supply
Edinburgh, St. Mark's Church, Castle Terrace 11, Rev. Bruce Findlow (also 7, 1st, 3rd and 5th Sundays)
Exeter, George's Chapel, South Street, 6.30, Rev. Dr. F. D. Meyer-Kluger
Gee Cross, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
Glasgow, St. Vincent Street, Unitarian Church, 11, Rev. John L. Brown
Glossop, Fitzalan Street, 2, Sunday School, 10.45, Mr. Alan Bowden, 6.30, Student
Gloucester, Barton Street, 3, Rev. John M. Quirk
Godalming, Meadrow Chapel (Farncombe), 6.30, Rev. G. Mabel Beames
Guildford, Ward Street Church, 11, Rev. Reece Walker
Hale Chapel, Hale Barns, 10.45 and 6.30, Rev. G. K. Davies
Halifax, Northgate End, 6.30, Rev. Frank Walker
Hastings, Free Christian Church, South Terrace, 11, Supply, 6.30, Rev. Denbigh Hilton
Hinckley, Great Meeting, Baines Lane, 11 and 6, Rev. E. A. Davies
Horsham, Worthing Road 11, Rev. J. Martin Hall
Huddersfield, Fitzwilliam Street, 11, Rev. Frank Walker
Hull, Unitarian Church, Park Street, 6.30, Rev. Ernest Penn (also 11, every 1st and 3rd Sunday)
Kendal, Market Place, Unitarian Chapel, 6.30, Rev. T. E. Nuttall
Kidderminster, New Meeting House, 11 and 6.30, Rev. Edgar W. Hill
Knutsford, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith
Lancaster, St. Nicholas Street Church, 6.30, Supply
Leeds, Mill Hill Chapel, City Square, 10.45, Rev. Brian L. Golland, 6.30, Rev. Ada Tonkin
Leicester, Narborough Road, 11, Junior Church, 6.30, Supply
Leicester, The Great Meeting, East Bond Street, 11 and 6.30, Rev. A. B. Downing
Lewes, Westgate Chapel, 11, Rev. Denbigh Hilton
Lincoln, High Street, Unitarian Chapel, 6.30, Rev. H. W. Kemshall
Liverpool, Ancient Chapel of Toxteth, 11 and 6.30 Rev. Dr. P. N. Tindall
Liverpool, Bootle Free Church, 11, Rev. C. A. Piper
Liverpool, Domestic Mission, Mill Street, 6.30, Rev. J. Kerr Mitchell
Liverpool, Gateacre Chapel, 11, Mr. E. E. Lloyd, 6.30, Mr. J. Beckett
Liverpool, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. C. A. Piper
Liverpool, Hope Street, 6.30, Supply
Liverpool, Ullet Road, 11 and 6.30, Rev. E. Basil Short
London, Bell Street, Edgware Road, 6, Rev. Walter M. Long
London, Blackfriars Mission and Stamford Street Chapel, 6.30, Mr. John Wilson
London, Brixton, Effra Road, 11,
London, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. Graham Short
London, Forest Gate, Upton Lane, 11, Rev. T. E. Dalton
London, Golders Green, Hoop Lane, 11 and 6.30, Rev. Magnus C. Ratter
London, Hackney, New Gravel Pit Church, Chatham Place, 11 (Family Service) Rev. R. E. Gummer
London, Hampstead, Rosslyn Hill, 11, Rev. Donald P. Mair
London, Ilford High Road, 11, Mr. J. Bowers, 6.30, Rev. T. E. Dalton
London, Islington, Upper Street, 6.30, Rev. A. V. Fox
London, Kilburn Unitarian Church, Quex Road, 11, Rev. A. V. Fox
London, Lewisham Unitarian Church, High Street, 11, Dr. Martin Ingram
London, Mansford Street Church, Bethnal Green, 6.30, Rev. John Kielty
London, Richmond Free Church, Ormond Road, 11, Rev. Walter M. Long
London, Strand Unitarian Church, Essex Hall (opposite Law Courts), 6.30, Dr. James Gibson
London, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. Reece Walker
London, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Peacock (also 6.30, 1st Sunday in the month)
London, Welsh Unitarian Church at Hampstead, Rosslyn Hill, 2nd and 4th Sundays 6, Rev. T. L. Jones
London, Wood Green, Unity Church, Newnham Road, 6.30, Rev. R. E. Gummer
Lytham St. Annes (Ansdell) Channing Road, 11, Rev. E. W. Deakin
Macclesfield, King Edward Street, 10.45 and 6.30, Mr. Peter Jones
Maidstone, Unitarian Church, Market Buildings, 6.30, Mrs. Muriel Hilton
Manchester, Blackley, Unitarian Chapel, Chapel Lane, 6.30, Supply
Manchester, Cross Street Chapel, 10.45 and 6.30, Rev. C. H. Bartlett
Manchester, Failsworth, Dob Lane Chapel, 10.45 and 6.30, Supply
Manchester, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice Bonner
Manchester, Monton Church, Eccles, 10.45, 3 and 6.30, Rev. R. G. Kimball
Manchester, Pendleton Unitarian, Cross Lane, 6.30, Supply
Manchester, Platt Chapel, Rusholme, 6.30, Mr. D. Webster
Manchester, Renshaw Street, Mission, 6.30, Supply
Manchester, Stand Chapel, Whitefield (May 21), 10.45 and 6.30 Rev. Sydney H. Knight
Manchester, Willbraham Road, Chorlton-cum-Hardy, 11, Supply
Manchester, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. John Gill
Mansfield, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sherratt
Marple, Unitarian Hall, 31, Stockport Road, 11, each Sunday
Mexborough, Free Christian Church, 6.30, Rev. Lawrence Hallworth
Newcastle-on-Tyne, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. John Storer
Newchurch (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. John Mather
Newport, Isle of Wight, High Street, 6.30, Mr. Derek Stedman
Northampton, Kettering Road Church, 11, Supply
Norwich, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
Nottingham, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam
Oldbury, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gore
Oldham Lord Street Chapel, 10.45, 3, and 6.30, Rev. Donald Mills
Oxford. Manchester College Chapel, 11.30, Rev. H. L. Short
Padiham, Nazareth Unitarian Church, Knight Hill, 10.30, Mr. L. Procter, 6, Rev. G. W. Petts
Park Lane Chapel, nr. Wigan, 11 and 6.30, Rev. Gordon L. Clarke
Plymouth, Unitarian Church, Notte Street, 11 and 6.30, Rev. J. R. Blackburn
Poole, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. Dumble
Portsmouth, John Pounds's Memorial Church, High Street, 11, Junior Church, 6.30, Rev. John R. Sturges
Preston, Unitarian Chapel, Church Street, 6.30, Rev. L. Hall
Ringwood, Hants, The Meeting House, 6.30, Rev. S. P. Whitehouse
Rivington Chapel, nr. Horwich, Lancs., 3, Rev. R. I. Pritchard
Rochdale, Blackwater Street, 10.30 and 6, Rev. F. W. Barr
Rotherham, Church of Our Father, 10.45 and 6.30, Rev. Eric Phillips
Sale, Atkinson Road, 11, Rev. John Gill
Scarborough, Unitarian Church, Westborough, 6.30, Rev. G. W. Parkinson
Sheffield, Attercliffe, 6.30, Mr. Luke Cooper
Sheffield, Fulwood Old Chapel, 11, Rev. P. Baker Morris
Sheffield, Unity Church, Crookesmoor Road, 11, Miss Short, 6.30, Rev. P. Baker Morris
Sheffield, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby
Shrewsbury, High Street, Unitarian, 11, Supply
Sidmouth, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. L. J. Hines
Southampton, Church of the Saviour, London Road, 6.30, Rev. W. Cummings
Southend-on-Sea, Darnley Road, 6.30, Rev. Robert Tayler
Southport, Portland Street Church, 11, Mr. F. Paterson, 6.30, Rev. E. Allen Williams
Stockport, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. W. H. Waring
St. Helens, Corporation Street, 6.30, Rev. Eric Wild
Stockton-on-Tees, Wellington Street, 6.30, Rev. A. D. Williams (also 11, Second Sunday in the month)
Stourbridge, Presbyterian Unitarian Chapel, 11, Rev. C. Simpson
Swansea, Pennard Free Christian Meeting House, 11, Rev. L. Baker Short
Swansea, Unitarian Church, High Street, 6.30, Rev. L. Baker Short (also 11, First Sunday in the month)
Swinton, Swinton Hall Road, 6.30, Lay Preacher
Taunton, Mary St. Chapel, 11, Rev. Wm. Millar
Tenterden, Old Meeting House, Ashford Road, 6.30, Rev. R. W. Sorensen
Todmorden, Unitarian Church, 10.45, Mr. W. Holt, 6, Mr. K. S. Empson
Torquay, Unity Church off The Terrace, 11, Rev. Charles Easton
Trowbridge, Conigre Unitarian Church, 6, Rev. S. Spencer
Wallasey, Memorial Church, Manor Road, 11, Mr. E. Townsend, 6.30, Rev. E. H. Shaw
Walsall, Unitarian Free Church, Stafford Street, 11, Rev. R. J. Williamson, 2.30, Sunday School (service, 6.30, last Sunday in month)
Warrington, Cairo Street, 10.30, Rev. Eric Wild, 6.30, Supply
Warwick, Unitarian Chapel, High Street, 7, Rev. H. Maguire
Watford, Friends' House, Church Road (by permission), 7.30 (last Sunday in the month)
West Bromwich, Lodge Road, 10.45, Children's Church, 6.30, Rev. R. J. Williamson
West Kirby, Brookfield Gardens, 11, Rev. Maurice Johnson (also 6.30, First Sunday in the month)
Whitby, Flowergate, 2.30, Rev. G. W. Parkinson
Wilmslow, Dean Row, 10.45, Rev. Stanley R. Butler, Styal, 6.40, Rev. Stanley R. Butler
York, St. Saviourgate Chapel, 6.30, Mr. C. H. Sykes
The National Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., Essex Hall, 1-6 Essex Street, Strand, London, W.C.2.

AUSTRALIA

Adelaide, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Gibson
Melbourne, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. James
Perth, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Featherstone, 132 Duke Street, Scarborough, West Australia.
Seaford Community Church, Austin Road, Seaford (Vic.), S.S. weekly at 10 a.m. Public Worship, fortnightly, 2.30 p.m. Minister: Rev. T. M. Wardle
Sydney, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Supply. Manse Telephone LX 5121
Unitarian Fellowship of Australia, 1 Grice Alley, Melbourne, C.1. Minister Rev. T. M. Wardle. Meetings as advertised.

CANADA

Montreal, Church of the Messiah, Sherbrooke Street West and Simpson Street 11, Rev. Leonard Mason
Toronto, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. John H. Morgan
Vancouver, B.C., Unitarian Church of Vancouver, 1550 Tenth Avenue West, 9.30 and 11, Rev. A. P. Hewett

NEW ZEALAND

Auckland, Unitarian Church, Ponsonby Road, 11 and 7, Mr. M. J. Wilson
Wellington, Service suspended—Enquiries—Mrs. Warren, Tel. 40-272

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Miscellaneous

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CENTRAL POSTAL MISSION
ANNUAL MEETING
Thursday 25th May, 1961, at 6.15 p.m.
ESSEX HALL . Martineau Hall
Business meeting : 6.15—7.15 p.m. (approx.)
Refreshments : 7.15—8.15 p.m.

LONDON DOMESTIC MISSION SOCIETY

Annual Meeting

28 BELL STREET, EDGWARE ROAD, N.W.1
on Wednesday, 17th May, 1961, at 7.30 p.m.

Addresses by:
Col. Sir Louis Gluckstein, T.D., Q.C., D.L., L.C.C.
and Councillor the Rev. Walter H. Long

It is hoped as many subscribers and friends as possible will show their sympathy and support by being present

Refreshments will be served at 7.0 p.m.

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